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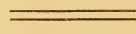
ABRAHAM LINCOLN

“Insurgent” on

TARIFF-CAPITALISTIC-
COMBINATION

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Refuge for Democratic and Republican
Patriots in Washington-Lincoln-League

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WASHINGTON, D. C. *May, 1909.*

DEAR SIR: In view of the apparent sentiment for a downward revision of the tariff, and its strength in the agricultural states; the gradual disappearing of the tariff as a party issue; the cornering in few hands of many of the natural resources of the country, and the accumulation in few hands of the predominate percentage of the ready capital of the country; the gradual effacing of the small dealer, and small manufacturer; the representation that a high tariff is for the benefit of American labor, while manufacturers unmistakably show very material and sometimes inordinate participation in such tariff profits; the menaces of both organized and insolent labor, and organized and insolent capital; that community of corporate capital, and suffrages of labor have been employed in the past as a sort of balance of power in National elections, without reference to the interest of the farmer small dealer, small manufacturer-capitalist; and that the Catholic Church as a capitalist (holding at the time of the Spanish-American War \$60,000,000 of Spanish bonds alone), one supreme mind controlling all of its capital; interested in aiding to control the industrial situation, and as a practical political church, making alliance serving her selfish earthly interest; seeking to control and in such selfish interest direct the suffrages of her communicants; that to her selfish, political, ecclesiastical and capitalistic interest she makes demand upon parties profiting by her directed suffrages; her present predominating participation in the executive administration of the National Government in this District; I address you as an American citizen, to know your disposition toward a National movement for political and industrial purification, which movement shall rescue the farmer, and small labor-capitalist, and small manufacturer-capitalist, who are both laborers and capitalists, from the eclipse and burdens they have suffered since the entrance of the Catholic Church as a recognized element of Republican strength, and the magnifying of the manufacturer and the *hired* laborer, to the detriment of the interests of, and the growing menace to the farmer-capitalist, and the other small labor-capitalist and manufacturer-capitalist.

Warrant for such a movement seems to be found in the President's Philadelphia speech of April 27th. "Speaking from the standpoint, I hope, of real patriotic interest in my country, I look forward into the next decade, not with the hope that the South shall become Republican and make the country all Republican, for staunch as I am in my support of the Republican

By transfer
The White House
March 3rd, 1913

party, I think a good opposition, a good strong patriotic opposition is necessary to make the Republican party, if it is to control the government, useful to the people and a defeat at times would not hurt it."

It will hardly be denied that the founders of this country fled from a feudalism in which the Church had a part and which is analogous to the insidious system now growing up in this country, by which the capitalist corporate bargains with the Catholic Church through the dominant party to hold the *hired* laborer in check against socialistic influence in return for political preferment and appropriations for the Catholic Church. The old feudalism in a *new shape*, which, when through the larger cities grown to sufficient proportions and strength, can unitedly turn upon the farmer and small labor-capitalist, and without a tariff, and by more direct and summary means, levy tribute to the feudal capitalistic church combination, even to loss of the political suffrage.

As pertinent to the proposition to form a new political party, to be led by Washington and Lincoln patriots, instead of political Judases; commanding the sympathy and support of the patriotic farmer, whose patriotism has been tested with every burden of war and peace; and the small dealer-manufacturer capitalist, to be known as the Lincoln League, or the Washington-Lincoln League; and as an ample sub-structure for the same, I beg to quote to you the immortal Lincoln himself, in his message to Congress, of Dec. 3d, 1861, as follows: "It continues to develop that the insurrection is largely, if not exclusively, a war upon the first principle of popular government—the rights of the people.

"*Conclusive* evidence of this is found in the most *grave* and *maturely considered* public documents, as well as in the general tone of the insurgents. In those documents we find the abridgment of the selection of public officers *except* the legislative, boldly advocated, with labored arguments to prove that large control of the people in government is the *source of all political evil*. Monarchy itself is sometimes hinted at as a possible refuge from the power of the people. In my present position I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism. It is not needed, or fitting here, that a general argument should be made in favor of popular institutions; but there is one point, with its **CONNECTIONS**, not so *hackneyed* as most others, to which I ask a brief attention. It is the effort to place capital on an equal footing with, if not above, labor, in the structure of the Government. It

is assumed that labor is *available* only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor. This assumed, it is next considered whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them, and drive them to it without their consent. Having proceeded so far, it is naturally concluded that all laborers are either hired laborers, or what we call slaves. And further, it is assumed that whoever is once a hired laborer, is fixed in that condition for life. Now, there is no such relation between capital and labor as assumed; nor is there any such thing as a *free* man being fixed for life in the condition of a hired laborer. Both these assumptions are false, and all inferences from them are groundless. Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed.

“Labor is the superior of capital, and deserves much higher consideration. Capital has its rights, which are worthy of protection as any other rights. Nor is it denied that there is, and probably always will be, a relation between labor and capital, producing mutual benefits. The error is in assuming that the whole labor of the community exists within that relation. A few men own capital, and those few avoid labor themselves, and, with their capital, hire or buy another few to labor for them. A large majority belong to *neither* class—neither work for others, nor have others working for them. In most of the Southern States, a majority of the whole people of all colors are neither slaves nor masters; while in the Northern, a large majority are neither hirers nor hired. Men, with their families—wives, sons, and daughters—work for themselves, on their farms, in their houses, and in their shops, taking the *whole* product to themselves, and asking no favors of capital on the one hand, nor of hired laborers or slaves on the other.

“It is not forgotten that a considerable number of persons mingle their own labor with capital—that is, they labor with their own hands, and also buy or hire others to labor for them; but this is only a mixed, and not a distinct class. No principle stated is disturbed by the existence of this mixed class. Again, as has already been said, there is not of necessity any such thing as the free hired laborer being fixed to that condition for life.

“Many independent men everywhere in these States, a few years back in their lives, were hired laborers. The *prudent*, penniless beginner in the world labors for wages awhile, saves a surplus with which to buy tools or land for himself, then labors on his

own account another while, and at length hires another new beginner to help him. This is the **JUST** and generous and prosperous **SYSTEM**, which opens up the way to all, gives hope to all, and consequent *energy* and *progress* and *improvement of condition* to 'all. No men living are more worthy to be *trusted* than those who toil up from poverty—none less inclined to *take or touch aught* which they have not honestly earned. Let them **BEWARE** of **SURRENDERING A POLITICAL POWER** which they *already possess*, and which, if surrendered, will surely be used to close the door of **ADVANCEMENT** against such as they, and to fix new **DISABILITIES** and **BURDENS** upon them, **TILL ALL OF LIBERTY SHALL BE LOST.**" Thus spake Lincoln.

Lincoln undoubtedly read in the "developed" "public documents" of which he spoke, the plan of enslaving the common people to be pursued if the Southern rebellion should be successful—the plan now being pursued successfully through the conspiracy with the Republican party, which failed through the conspiracy with the Democratic party; or his great intellect, illuminated by Divinity and attuned to the real condition by his wonderful drafts upon sacred and profane history and its concrete lessons in our free institutions, and their mission as expounded by Washington, Adams, Madison, and Jefferson. John Adams, the second President, had said: "Another event still more calamitous against human liberty was a wicked confederacy between the two *systems* of tyranny above described. It seems to have been stipulated between them that the *temporal grandees* should contribute everything in their power to maintain the ascendancy of the *priesthood*, and that the *spiritual grandees*, in their turn, should *employ* their *ascendancy* over the *consciences* of people in impressing on their minds a blind, implicit obedience to civil magistracy. Thus, as long as the confederacy *lasted* and the people were held in ignorance, liberty, and with her, knowledge and *virtue, too, seemed to have deserted the earth*, and one age of darkness succeeded another, till God, in His benign Providence, raised up the champions who *began* and *conducted* the Reformation." (Works of John Adams, vol. iii., pp. 450-1.)

Recognizing the undeniable alliance of the Catholic Church, herself a capitalist, with the capitalists, restraining her laboring communicants when possible from socialistic association, which is expression of their idea of industrial freedom, I would supplement this with Lincoln's vow against the Catholic Church: "That while an almighty ruling Providence permitted him to see the light of day and breathe the pure air of Heaven, and so long as he had a brain to think, a heart to feel, and a hand to execute

HIS will, he would *devote* them all against that infernal power that was the enemy of all free government and of the free institutions of his country, that polluted the Temples of Justice with its presence and attempted to use the machinery of the law to oppress and crush the innocent and helpless." I would illuminate this with Lincoln's public utterances, so pointedly apt to this Church, and having his "great purpose," thus almost unerringly indicated in its essence, I believe the farmer, small labor-capitalist, small manufacturer-capitalist, and the Socialistic hired laborer, would discern the National danger, and again rally to the support of Lincoln and his purpose, as they did in 1858-1860 to 1865.

I would suggest as a tenet the **finding** by a Tariff Commission or fixed statistical bureau within an existing Department, representing in its composition the farmer, the small dealer, the small manufacturer, the large manufacturer, and the hired laborer, the tariff rate which will not only protect the widely divergent interests of the larger manufacturer and *his* hired laborer, but that the farmer's and small labor-capitalist's interest or advantage, if any, be not the incidental crum from the table of the corporate manufacturer; but that their direct interests be *as directly* and scientifically *considered*, ascertained as nearly as practicable, and as securely fixed by legislation. I am aware of the existence of the law of supply and demand, and the law of the survival of the fittest.

The idea of such a Commission continuously working, depending for information from all quarters and sources, made free of capitalistic influence by its mixed complexion, if anything can be made free from capitalistic influence, is to defeat a tariff law born out of an unholy alliance between capital and the Catholic Church and hurriedly framed, which will go **further** in **alliance** to the destruction of civil and religious liberty. I believe when the Catholic Church is shorn of her political power; shorn of her power to make her sophistries appear real conditions, we will find much of evil in our political system, Legislative, Administrative, and Judicial, tempered, minimized, and extirpated.

That pending the framing of a tariff by such a Commission and the complete elimination in the Nation and the States of appropriations to the direct or *indirect* aid of the Catholic Church, or any interest allied or associated with her, and the inhibition of licensing and absolving by her of crime independent of our laws; that the present tariff law be continued—its disadvantages—if any, suffered. Its advantages to special interests—if any, enjoyed. Thus making a spur upon all to hasten a condition of general industrial and civil liberty.

It has ever been the policy of Rome to foment discord between sections or parties to keep her balance of power, and blackmail the section or party she helps with her votes. So long as she is allowed to remain a political factor and recipient of administrative, legislative, or judicial favors, one section or party will be a prey to the cupidity or jealousy of the other. When she is politically disarmed; when legislators and executives change from politicians to patriots, natural and real friends will recognize each other, and tariff and other legislation will lose the complexion of a fight and measure men true enough to speak in eulogy on February 12th and 22d.

Have we an illustration for Mr. Lincoln and Mr. Adams in the Republican party of today? In quoting Senator Carter I call his attention to the fact that my tariff commission idea is not clothed with legislative power, but as showing the workings of the very evil of which Lincoln warned; I first quote Senator Carter and follow with my illustration. Senator Carter, on May 8th, said in debate, as quoted by the *Washington Post*:

"He cited one bureau. . . . 'We have witnessed acts of tyranny,' continued Mr. Carter; 'things for which we are responsible, but for which we have disclaimed responsibility, committed through regulations and orders, which if brought in here in the shape of a bill would be looked upon with abhorrence. I am opposed to the delegation of congressional power to any of these commissions. When we become inefficient let us call for a receiver or then appoint a commission; but until that day let us hold every Senator and every Representative to his full responsibility.'" My experience is: In 1906, to forward a scheme of the Catholic Church, the Roosevelt administration sought to confiscate private property through leases made in direct violation of law. The owner or a joint owner, a Methodist clergyman, resisted. Later he was ordered by an officer of the Interior Department to do an unlawful, an unmanly act, and an act of despotism. He refused, and by the Interior Department was deprived of his revenue from his investment for nine weeks. In that time, through me, he perfected an appeal upon legal and equitable grounds to the Secretary of the Interior, only to have the unlawful action affirmed.

Knowing the indomitable will and inflexible integrity of my client, and that at whatever cost, he would go to his death before doing that act, I wrote the Secretary of the Interior after the decree, using these words: "Mr. Proctor is some seventy-seven years of age, Mrs. Proctor, my sister, is some seventy-five years of age and sightless.

“The strain of uncertainty of the past year as to whether they should be able to save the house and business, and the present incident which intensifies the strain, makes me apprehensive of the result, and even at the risk of seeming to appeal to your sympathy, my duty to them in their old age is a matter of concern to me. These two old people who have for nearly twenty years lived in this bath-house, and night and morning on bended knee asked a blessing on the sick and invalid within their gates, and upon those in authority, may be convicted and punished for alleged misdemeanor by the simple edict of Mr. W. Scott Smith. Can it be that Mr. W. Scott Smith, claiming absolute power, is clothed with a power by which he can systematically worry these old people until to save their very lives, they will let go to parties who have asked for option, their business and their home? Must I think that is what you mean?” This letter was written Nov. 4, 1907, and Mr. Sec’y Garfield made no reply. On Nov. 20, 1907, I wrote Mr. Sec’y Latta of the Executive Office in part as follows: “Complying with your request of this morning, I herewith submit the copies desired . . . I had hoped that it would not be necessary to ask the President’s attention to this, and in the peculiar condition of this case, I felt my duty would not be fully done to him, until I had served him with a copy of my letter to Mr. Secretary Garfield, and given him an opportunity for examination of the case if he so desired.” Two days later the papers were returned without comment. On December 6th I made a direct appeal to the President which was referred to the Secretary of Interior, and no action. December 12th I again wrote the President from which I quote: “Yesterday I received a telegram that the man in whose behalf I made appeal was at the point of death; his life in danger, I am satisfied, largely because of his indefensible treatment by the Interior Department, over the last fourteen months. In an effort to save his life, I overruled his conscientious scruples, ordering the discharge of his servant that he might be told the water had been restored. My present duty is to save his life if I can, and as quickly as possible safeguard by fixing his title, tenure, and relation. Restoring the water does not dispose of the case. Whether he shall survive this shock or not, his conscientious scruples will be vindicated by you, by Congress, or public opinion.” Two days afterward, on December 14, 1907, ex-Secretary Hitchcock before the Commercial Club of Chicago, speaking of the Hot Springs of Arkansas, of which utility this Proctor bath-house is a part, said: “The extraordinary curative properties of these celebrated waters are

well known at home and abroad, *and will be more highly appreciated* when the efforts that have been made, and are still being made, to wholly eliminate **POLITICAL INTERFERENCE** with their management are successful, and modern methods are introduced (the Catholic and American Medical Association National Health Department scheme), instead of existing conditions, which are 'in every respect discreditable.' Lincoln had said: "Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father and to tear the charter of his own and his children's liberty." Robert Proctor, heeding Lincoln, went to his death a victim of his integrity and the Roosevelt "Big Stick," wielded in the interest of this feudalistic, political, capitalistic, Catholic Church combination, while the American people applauded the Roosevelt "Big Stick" and the Catholic Church fawned upon him. Robert Proctor died January 19, 1908. Mr. Representative Robinson introduced in the House a resolution for an investigation in my behalf. This resolution was referred to the Committee on Rules, consisting of the Speaker, Representatives Sherman, Dalzell, Williams, and DeArmond.

This resolution was introduced twice—January 23, 1908, and February 4, 1908. These resolutions I supplemented with letters, as follows: To the Speaker-Chairman on February 7th, February 26th, and March 13th, and to "Hon. John Dalzell, Committee on Rules," March 24, 1908. In these letters was set out the case fully, and a *hearing* prayed for, which being denied, I filed charges for impeachment against James Rudolph Garfield for "a wilful violation of law." After the curt dismissal of my case by Mr. Dalzell, I wrote him the letter from which I quote: "If your committee shall refuse opportunity for vindication, I believe Rev. Robert Proctor, though dead, can yet speak effectively in this campaign in his own vindication—the vindication of the natural and constitutional right of any man in this country to maintain and preserve his integrity and his allegiance to Almighty God without sacrifice of his property or loss of his life at the hands of any executive officer of the United States, however exalted, or in the interest of any combination, however insistent.

Because I have been almost absolutely alone in this matter and denied interview by the Secretary of the Interior, I have been obliged to put this case on merit and invoke and rely on the equitable aid of Congress as is my constitutional right. It has been a matter of necessity to which I have been driven for protection of property and vindication of Robert Proctor's integrity for which he went to his death, under this pressure; a duty approached, and so far performed in mental pain, but from which I will not turn back. Whatever your opinion and decision, in the light of this matter as I view it, I trust you can give me credit for that candor which should be an element in the consideration of any question which involves a man's life, his health or his estate. This Robinson resolution has now been before your committee for action for two months; I have put my case before you in writing and nothing has been done. I feel that after one more week of inaction, I may fairly infer that the committee will take no action, and that I must seek other means of relief. I thank you, Sir, for your personal courtesy, and beg to remain." There that trial ended. If you will look it up, you will find that the Republican complexion of the Rules Committee of the House at that time, was two capitalists and a corporation attorney. Similar experiences engendered such hostility to the Rules Committee, that upon organization of the present House, insurgent Republicans sought to change the House rules. The vote was to be close, sure. Unless help came from the Democrats the grip of the Rules Committee was gone. A Speaker shorn of much power.

An insurgent Democrat now appears upon the scene with amendments emasculating the pending resolution of the Insurgent Republicans. The vote is taken and the Rules Committee dominates as of yore, just enough disfigured to justify an insurgent Democrat in being an insurgent, and not enough disfigured to injure its efficient work. The Speaker retains the power to make up the committees—the Rules Committee is reorganized—and lo! the Catholic-Democrat, Leading Insurgent's name appears with his chief's, the only Democrats on the committee. And the Catholic Democratic Insurgent named for this committee was not the only Catholic Democratic Insurgent who saved the power of the Speaker. So, the Speaker's *power* over legislation was saved to him in a critical moment by Catholic Democratic Insurgents. When we remember that it is popularly claimed that, because of such power, what the Speaker wants passed, is passed, and what he don't want passed, is not passed; that his party is committed by its platform to the

National Health Department scheme, and that alone of many other legislative schemes gives him ultimately a permanent Cabinet position, you won't have to wait many years to find that the Republican party of this day is not the Republican party of Lincoln, but the Republican party of the Pope.

Lincoln said to a Methodist delegation May 14th, 1864: "It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to Heaven than any other." Where is the record of his talk to a Catholic delegation of patriots assuring him of support? With scant courtesy Speaker Cannon dismissed a Methodist delegation within about a year, retains his power over legislation through Catholic Democratic Insurgents, is put under personal political obligation to the Church, acknowledged by Catholic Fitzgerald's appointment to the Rules Committee; and the Catholic Church waits expectant that her scheme to divert through legislation the sick of the Nation to her own hospitals for private gain, or repeat the Providence Hospital incident *amplified*. Wherein it was failed to restrain the payment of money "upon and by virtue of an agreement or contract between the Surgeon-General of the Army (a 'regular' physician by reason of his being Apostolically a part of the Priesthood of the Catholic Church and officially a part and parcel of her Church government and economy) and the directors of said hospital (the Catholic Sisters of Charity of Emmitsburg, Maryland), or their agents, under color of authority to provide 'for the support and medical treatment of ninety-five medical and surgical patients, who are destitute, in the city of Washington, under a contract to be made with the Surgeon-General of the Army,' wherein it is provided 'that they (the Commissioners of the District of Columbia) will erect on the grounds of said hospital an *isolated BUILDING* or ward for the treatment of minor contagious diseases, said *building* or *ward* to be *erected* without expense to said hospital except such as it may *elect*, but to be paid for out of an appropriation for that *purpose* contained in the District appropriation bill, approved March 3, 1897, on plans to be furnished by said Commissioners and approved by the health officer (another 'regular' doctor in the Apostolic succession in the Catholic priesthood) of the District of Columbia, and that when the said *building* or *ward* is fully completed it shall be *turned over* to the officers of Providence Hospital." It is a fair presumption that the *Building* or *Ward* erected under perversion of the spirit of the act, would remain very many years and be a source of revenue to the Catholic hospital long years after the death of

every one of the "ninety-five medical and surgical patients, who are destitute in the City of Washington" who, if the whole appropriation was put in the **Building or Ward**, in the light of the history of this Church, could look forward with lively anticipation of an early meeting with "friends gone before." With a National Health Department supervised and conducted by the Apostolic "regular" physician of the Catholic priesthood handling such contracts, under legislation "**to wholly eliminate political interference with their management,**" cooperating with similar Departments in the several States, "For the *moral* and physical *health* of the Nation," how long think you it would be before collusion between the Catholic Church and its child "regular" medicine would be building out of National and State funds Catholic Churches and Hospitals **ENTIRE** for the "moral and physical health of the Nation." You see what political adoption of the child of the Catholic Church, "regular" medicine *has* done in one case with government funds for the Catholic church, and analogous things are what will 'be done under a National Health Department now sought. "If the plan is found to be as far-reaching and serviceable as the President now believes it will be, **it will be one of the most important moves of his administration.**" *Washington Times*, March 28th, 1909. And the plans of the "Scheme to consolidate all Government (Health) Agencies into one, is now in the hands of Surgeon General Wyman, a "Regular" physician by Apostolic succession of the Catholic priesthood.

"It was the Quebec Act (1774) which proved the immediate cause of the Revolution. The first outburst of indignation against that act is found in the famous Suffolk resolution, the tenth section of which is couched in these words: '10. That the late act of Parliament for establishing the Roman Catholic religion and the French laws in that extensive country, now called Canada, is dangerous to an extreme degree to the Protestant religion and to the civil rights and liberties of America, and therefore, as *men* and *Protestant* Christians, we are indispensably to take all proper measures for our security.' These resolutions were prepared by General Joseph Warren, and were adopted at an indignation meeting held at Suffolk, Massachusetts, Sept. 9, 1774, and *approved by the members of the first Continental Congress*, then in session at Philadelphia, on the 17th day of the same month. This was the second starting point of the Revolution, and Warren, their author, fell in their defense at Bunker Hill, June 17, 1775. It was the Quebec act which Richard Henry Lee, in the same Congress, pronounced the worst of all the bad acts

of the British Parliament, an opinion in which he was sustained by every member of that body except the treacherous Galloway. This is the act referred to in the Declaration of Independence, where the King and Parliament of Great Britain are denounced 'For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government and enlarging its boundaries so as to render it at once *an example and FIT INSTRUMENT for introducing the same absolute rule into these colonies.*'

"The Quebec Act was designed to create two factions in British America, divided on religious, racial, and territorial lines, either of which might, when occasion arose, be used as an engine to keep the other in perpetual subjection to the central authority at London. It was not doubted that the animosities engendered by a long series of wars in the past could be kept alive as a convenient leverage for oppression by allowing Quebec to retain its Bourbon constitution. The Protestant colonies flew to arms immediately upon hearing of its passage. To them it seemed the worst act of perfidy and *high treason* against God and the British constitution, of which it was possible to be guilty. Before they disliked the King as a tyrant; now they hated and despised him as a royal apostate, as a traitor, as a *co-conspirator* with their old enemies, the Jesuits, and their Canadian Indian proselytes. And hence, in the Declaration of Independence we find the King charged with having 'abdicated in this country,' and with having 'endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.' The horror and dismay created by the Quebec Act may best be judged of by considering the state of religious feeling in New England in Colonial times. This is well illustrated in the will of Judge Paul Dudley, of Massachusetts, made in 1750. In his will Judge Dudley bequeathed to Harvard College a sum of money for a series of annual lectures on four specified subjects, 'the third lecture,' so the will runs, 'to be for the detecting and convicting and exposing the idolatry of the Roman Church, their tyranny, usurpations, and crying wickednesses in their high places; and, finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate Church spoken of in the New Testament.' It is not strange, then, that we find Hamilton, as well as Warren, attacking the Quebec Act. This attack is contained in his pamphlet entitled 'A Full Vindication of the Measures of the Congress of 1774' (2 Hamilton, 1 to 36), and was addressed to the **FARMERS** of

New York, as the surest method of exciting them to resistance. Being ruined by *taxes* is not the *worst* you have to fear,' said he, 'what security would you have for your lives? Would you put your religion in the power of any man living? Remember, civil and religious liberty always go together. If the *foundation* of one be **SAPPED** the other will fall of course'" (2 Hamilton's Works, 26). "Does not your blood run cold to think that an English Parliament should pass an act for the establishment of arbitrary power and Popery in such an extensive country? *If they had any regard for the freedom and happiness of mankind, they would never have done it.* If they had been friends of the Protestant cause (**Lincoln's cause**) they would never have provided such a nursery for its great enemy; they would not have given such great encouragement to Popery. The thought of their conduct in this particular shocks me. It must shock you, too, my friends. Beware of trusting yourselves to men capable of such an action'" (2 Hamilton's Works, 26-27). If a man who wrought for civil and religious liberty, and such be the cause of God, and Hamilton be accorded by the Almighty a place in Heaven upon his profession of faith, with what complacency must Hamilton view Marquette the Jesuit side by side with him in the Temple of liberty, while the Jesuit of Massachusetts Bay, holds descendants (*much* descendant) of Hamilton in Massachusetts Bay at bay with the magic word "bigot." When next we praise the patriotism of the Declaration of Independence, let us be honest and frankly say it was framed and signed by Protestant bigots. When next we mention the Continental Congress let us be honest and put upon it the modern brand of "Protestant Bigot."

When next we eulogize Washington, identify him as the man who wrote the drivel of a "Farewell Address" to those who should come after him, as though modern thought and education could accept such "bigotry." Let us in the future be honest with Lincoln, and when to conform to the custom of the times, we meet to HONOR him, let us admit he was a most uncouth, peculiar man, a sort of farmer candidate from the cornfields of Illinois, and a "Protestant Bigot." When we praise our *educational* institutions as the bulwark of our free institutions (having succeeded entirely the protestant bigotry of the signers of the Declaration of Independence, the Continental Congress, Washington, Adams, Jefferson, Madison, Warren, and Lincoln) let us point with pride to Harvard, the beneficiary of the Protestant Bigot Paul Dudley, and as an evidence of enlightenment quote her with Yale, Columbia, Cornell, University

of Chicago, Williamstown, Johns Hopkins, Leland Stanford, Michigan, the Jesuit Georgetown University, Cardinal Gibbons, Archbishop Ireland, Knights of Columbus, American Federation of Catholic Societies, and the Republican State Platforms of Ohio and Delaware, and the National Republican Platform, in favor of the National Health Department, with absolute power, above "political interference" dominated by the Apostolic American Medical Association, and its mother the Catholic Church that the same kind of Jesuitical tricks may in the Nation and the several States, be played between the child "regular" medicine and its sister in the Church, the "Sisters of Charity," as was played in the Providence Hospital case.

Let us who did not die for our country or risk our fortunes, lives and sacred honor, to secure to posterity its substance, admit that we *live* upon its shadows and its sophistries, or endorse the bigotry of the men we affect to revere as patriots.

To the dull who can not see, or will not see the "regular" profession of medicine as a part of the Roman Catholic Church, resort must be had to sacred and profane history.

In Matthew 10. 6-7 and 8, Christ says to his **Apostles**: "But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." The Roman Catholic Church claims Apostolic succession, hence in obedience to the Divine injunction, it is undeniably a part of her mission to "heal the sick." Pliny, who himself believed little in the profession of medicine, but more in oracles and simple home remedies, has also preserved for us the denunciations of Cato the Censor. He held that all medical services ought to be gratuitously rendered. For this reason, he declared, the Romans, placed his sanctuary outside of the city upon the island in the Tiber. Besides, he adds: "The race of Greeks is very vicious; and, my son, believe this as the voice of an oracle, that, with its literature, it will spoil everything at Rome. It will be worse still if it sends us its physicians. *They have sworn among themselves to kill all other nations with their medicines. They exercise their art for the sake of gain, and seek to get our confidence in order to be able to poison us the more easily.* Remember, my son, that I charge you to have nothing to do with the physicians." Rome seems to have profited by this hint.

"It has been thought by some that the Asklepiads (the priests of Aesulapius) were not members of the sacerdotal order. The fact, however, that they had, like other priesthoods, rights of their own and occult doctrines for the initiated, is enough to

set that question at rest.”—*Wilder*. Even the Methodist denomination of today probably have their name from “The disciples of Asklepiades (who) were regarded as a distinct school, and designated Methodici or Methodists.” Thus a healing divinity of a subject race to ancient Rome probably furnished to later Rome the word with which she was to stigmatize Wesley a Protestant, who dissented from both her religious and medical dogma. Strange enough to the unlearned, the essential in that school of internal medicine, was the “domestic prescription,” to appear and be urged in the writings of Wesley centuries later, who “commenting upon the ways of modern medical men, remarked that those who did not know their abstruse terminology, but *understand only how to restore the sick to health*, they **branded** with the name of Empirics. . . . As theories increased, simple medicines were more and more disregarded and disused; till in a course of years the greater part of them were forgotten, at least in the more polished nations. In the room of these, abundance of new ones were introduced by reasoning, **speculative** men; and those more remote from **common** observation. Hence, rules for the application of them, and medical books, were immensely multiplied; till at length, Physic became an abstruse science, quite out of the reach of ordinary men. Physicians now began to be held in admiration, as persons who were something *more than human*. And profit attended their employ, as well as honor; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of their profession. To this end they increased those difficulties by *design*, which were in a manner by *accident*. They filled their writings with abundance of technical terms utterly unintelligible to plain men.” Verily, Wesley was a “heretic” religiously and medically, and the *reason* for his being called a Methodist, or a wonderful historical coincidence follows: “Claudius Galenus (Galen) a student of an Asklepiad and an Empiric, went to Rome in the year 165. “It was not long, however, before he drew upon himself the jealousy and enmity of the Roman guild of physicians. He was infinitely their superior in skill, liberality of sentiment, and erudition, and was hated accordingly. At the desire of the leading men of the city, the savants, philosophers, and noblemen, he delivered a series of public lectures upon Anatomy. This afforded the desired pretext. It was a violation of the **Code** in force among Roman physicians, as well as of the so-called Hippocratic oath, which forbade the instructing of non-medical persons in any of the mysteries of professional knowl-

edge." So the denial of medical knowledge to the men not educated as "Regulars" and their stigmatization and persecution as "quacks" by the American Medical Association is borrowed from the Rome of some 1800 or more years ago. "In the first century the opinion generally received was that the Apostles had obtained the faculty of curing all diseases by means of the apposition of the hands or by injunction with *holy oils* and *ointments*; and it was believed that the disciples of Christ had *transmitted* the power which they had received from their Master to the *elders* of each community. . . . In the fourth century Christianity had extended over the Roman Empire, and, for the reasons just mentioned, *medical education in the public schools was everywhere totally neglected*, if we except Alexandria, where, even at that period, it was held in some account." . . . The Persian dominion now became the place of refuge for men of learning. The disciples of Nestorius, outlawed and persecuted by the dominant Catholic authorities at Constantinople, found homes and protection under the blacksmith's apron. There they established the Khaldaen Church in the country of the Euphrates, which soon extended its missionary operations over all the far East, clear to Egypt, India, and China. Their converts eventually became more numerous than the communicants of the Catholic Church, both Greek and Roman combined. They were everywhere the patrons of learning. Their university at Edessa was famous for the influence which it exercised over the Eastern world. *Their medical college* (Khaldaen Church) also became justly distinguished for the number of its professors, their superior scholarship, and the excellence of their doctrines. A public hospital was also established at which clinical instruction was imparted to students, and the institution was thronged from every region where the Khaldaen Church had attained a foothold. . . . About the same period a hospital for the reception of the poor was founded at Rome by Fabiola, the friend of St. Hieronymos (Jerome), which has been erroneously supposed by many to have been the first institution of its kind. . . . Meanwhile, Alexandria continued to hold up the dimming torch of medical knowledge. The Emperor Justinian closed the schools of philosophy, and so put an *end to medical instruction* in other parts of the Empire. About this time, in the year 543, a plague devastated the Roman world. It attacked all, without regard to climate, season, age, or mode of life, and its fatality has hardly been surpassed. . . . Whole towns were deserted, and the *arts were abandoned*. Henceforth *barbarism* was universal. No physicians of the period made any

record of the terrible visitation that could be of service to others, so great was their *ignorance*. . . . The dismemberment of the Roman Empire, the utter overthrow of Persia, and the rise of a new faith in Arabia, changed the entire aspect of the civilized world. With the fall of Alexandria the old order of things passed away. Ancient learning was vanquished in its last fortress. Apollo and Aesculapius were dethroned; the Asklepiad, Dogmatist, Empiricist (Quacks of the present day by order of Rome), and other sectaries passed into oblivion. Only Galen remained as the chief luminary of the long night that now hung its black curtain over the medical world. . . . The world was then Gothic, Greek, and Moslem. The sun of knowledge (in the year 476) had set all over Europe, and only stars and torches remained to lessen the heavy darkness. All kinds of learning, while not prescribed outright, were, nevertheless, held in low esteem. Kings and clergy alike were illiterate; barons and bishops were sometimes unable to write their names. The commonality had sunk into besotted ignorance. The art of healing was buried in the same abyss. From its rank as a part of learning it became a **function of religion**. 'After the sixth century,' says Macdonald, 'the Monks of the West practiced the healing art as part of **THEIR DIVINE CALLING**, by resorting to prayers, relics of martyrs, holy water, and other *Romish ceremonials*.' . . . The Roman missionaries whom the first Bishop Gregory sent to England to convert the Saxons, opened schools there in which **medicine** was made a part of the study. After the phantom of a new Empire had risen at Rome, *teachers* were procured from *those* institutions for those *just* established in France and Germany. . . . For two or three centuries medicine was taught in such fashion in the schools connected with the cathedrals. The knowledge imparted was inconsiderable, and the *skill* and **morals** of the practitioners were so inferior as to bring scandal and contempt upon them. Finally the various councils of the Gallican and Roman Churches, some centuries afterward, prohibited priests outright from practicing physic or surgery. . . .

Philosophy and 'magic,' as has been elsewhere remarked, were taught with medicine and other arts at the Arabian schools. The former was the educating of causes and origins, thus accounting for the manifestations and results, which are so commonly *exalted* by the designation of *science*. Magic, as defined by the Grecian philosopher, Proklos, formed the last or *lowest* department of **SACERDOTAL** knowledge. It comprised the investigation of everything sublunary, its nature, power and quality. In this scope are embraced the elementary substances and their

constituents, animals, plants and their products, stones and herbs—in short, the power and essence of everything. “There is a lamentable departure from Divinity in man,” says this philosopher, “when nothing worthy of heaven or celestial concerns is heard or believed, and when every divine voice is by a necessary silence, dumb.” . . . The ministrations of persons endowed with specific healing power was sought instead, and exorcisms were employed; so that all recoveries were esteemed as special divine interposition. *In this way the charge of the sick continued for a long period in the hands of religious men exclusively.* When orders of monks were instituted, the Benedictines became the principal surgeons and therapeutists.” . . . “The world had been full of disorder. The Emperor had interposed his authority at Rome, taking from its Senate and *people* the power to elect the Pontiff, and exercising it himself. It was not so, however, for a long period. The Church, as denoted by its rulers and to the exclusion of the commonalty, became incarnate, created anew, and the umpire of Christendom in the person of the Carpenter’s son. This was Hildebrand, the son of the flame, the Christian Bacchus, a Benedictine monk from Clugny, in Burgundy. For twenty years he had ruled as chancellor in the Roman Councils as the adviser of *Pontiffs* and *Senators*, the power behind the Episcopal throne. He was able to procure the absolute prohibition of marriage among the clergy, the vesting of the elections of the Roman bishop in the College of Cardinals, and what was more, the supremacy of the ecclesiastical authority over the Imperial, and so eventually over Christendom itself.” So Hildebrand, who in, and from his day, has crowded the world with trouble and misery, by reason of his Benedictine Monkship can claim the proud distinction of the greatest “regular” that ever lived.

“After this period the purpose sprung up to dis sever the practice of medicine and surgery from the religious profession. The bishops and arch-deacons, were forbidden in the next century, to **prescribe** for the sick; but the lower clergy were only **restricted from** surgery. . . . Many notable ecclesiastics were eminent as practitioners. . . . As late as the fifteenth century, John Arundale, afterward bishop of Colchester in England, was physician to Henry VI, and other monarchs employed the medical services of abbotts. The famous Peter Abelard taught medicine and allowed the nuns in his convent to practice surgery.” Hildegard, one of them, was canonized as a saint in honor of her medical services.

“Medicine assumed a more imposing attitude when the Bene-

dictine Monks turned a more particular attention to it, and established two celebrated schools—the one at Monte-Cassino and the other at Salernum.” Says Prof. Draper: “Nicholas V., the son of a physician, and himself learned in medicine and other knowledge, was then *Pontiff* at Rome. Under him the Roman Court was thronged by men of letters, and the Vatican Library was founded.” Another “regular” doctor in the Pope’s chair. This same “regular” doctor, “The Roman prelate, Nicholas V., also became a blasphemous *despot* (how like the modern ‘regular’) *putting* an end to the *liberties* of the capitol, and *establishing a reign of terror*, ending only by his death.” . . . “The practice of medicine, so far as it was exercised by ecclesiastics, was principally carried on by monks of the Benedictine order. About the year 1450, one of these, Basil Valentin, a German, introduced various metallic substances into the list of remedies. Like other physicians of the time he was a student of alchemy, which he appears to have interpreted in the exoteric and physical sense. Beginning with antimony he tested it on his brother celibates with results so untoward that they gave it the uncanny name which it still retains, as deadly to monks. Despite this unpropitious beginning . . . the drug continues to be held in esteem.” . . . Mercury the favorite remedy of the “regular” known for ages in China and Eastern India, it is significant was first employed in Western medicine in Italy in 1497, when the practice of medicine was almost *exclusively* in the hands of the Roman Catholic order of the Benedictine Monks.

“Paracelsus in point of genius, original research and intuitive sagacity deservedly holds a superior rank. . . . The youth was very precocious, and after a term of study with several distinguished **churchmen**, entered the university as Basel in 1509, in his nineteenth year. After this he became a pupil of the celebrated Tritheim, *Bishop* of Spanheim, who taught him philosophy, alchemy and the properties of metals. He next spent a period in the laboratory of Sigismund Fugger in the Tyrol, where he attained greater proficiency in chemistry and metallurgy. . . . At the age of twenty, he made a tour of Europe, travelling on foot, visiting the various mines, and consulting with learned men and others in his quest, for information. ‘I have pursued knowledge at the risk of my life,’ he said of himself; ‘and I have not been ashamed to learn of peddlers, news mongers and barbers.’ ” In 1526 he was appointed town physician for Basel.

In his lectures he was bold in his innovations, advanced the hypothesis underlying the doctrine of Homœopathy and the dogma of direct and specific medication. “Paracelsus was more

famous, however, as an apostle of modern medicine. He would not be bound by the consensus of opinion entertained by the majority of the medical profession of the time, but unsparingly denounced it as an artificial system consisting of a gibberish unintelligible to the common people, a *science* which was only an invention to cheat and deceive, and an art, not of curing the sick but of worming into the favor of the rich, swindling the poor, and gaining admittance to the tables of men of high standing. 'You live upon imposture,' he declared 'and the aid and abetment of the legal profession enable you to carry on your impositions and to evade punishment by the law.' . . . The best of our popular physicians are the ones who do the least harm. But, unfortunately, *some poison their patients* with mercury, and others purge or bleed them to death." (Washington was bled to death, and the first printing press set up in this country I am told was set up by Jesuits between Washington City and Mt. Vernon). "*There are some who have learned so much that their learning has driven out all their common sense*, and there are others who care a great deal more for their own profit than for the health of their patients. . . . Such utterances speedily brought down upon him the bitter animosity of his colleagues. They soon became prolific in finding pretexts for attacking him. . . . The crowning act of enmity, however, was the ingratitude and treachery of the Canon of Lichtenfels. He had been given up to die by his physicians, but Paracelsus had succeeded in restoring him to health. He turned upon his benefactor, accusing him of sorcery, necromancy and drunkenness. The City Council of Basel, to its own disgrace, took sides with the *ecclesiastic*. Paracelsus indignantly denounced their action, and to escape prosecution for his temerity, left the city. After a series of journeyings he came to Nuremberg. The physicians of this place, on learning of his arrival, published him as an imposter and charlatan. He replied by asking for patients suffering from incurable diseases. Several cases of elephantiasis were produced and successfully treated. Finally in 1541, the Prince Palatine, Duke Ernst of Bavaria, invited him to make his home at Salzburg. The malignity of his enemies pursued him to this place of refuge, and he was treacherously murdered by assassins, September, 1541." An experience not unusual to this day with men who go up against the Church or her child, Apostolic "regular" medicine. Giordano Bruno said of Paracelsus: "The highest merits of Paracelsus, is that he was the first to treat medicine as a philosophy." Giordano Bruno himself suffered martyrdom, and time, enfranchised minds, and consciences, have vindicated, Copernicus, Bruno, Galileo, Paracelsus and

others, the victims of this Church-medical combination. "It will be worse still if it sends us its physicians. They have sworn among themselves to kill all other nations with their medicines. They exercise their art for the sake of gain, and seek to get our confidence in order to be able to poison us the more easily. Remember, my son, that I charge you to have nothing to do with physicians."—*Cato the Censor*.

It is peculiar, if not significant, that J. P. Morgan has been, during the Roosevelt administration, the great Trust promoter. That he is the Pope's banker and is now, or was, not long since in Rome, and is credited with a personal friendship with him. That "while on the Red Sea April 15th (and the Bible has a valuable Red Sea reference in Exodus XIV), en route to Mombasa, Theodore Roosevelt wrote a letter to Cardinal Satolli, in which he said: 'I look forward to renewing our acquaintance a year hence when I shall present my respects to the Holy Father to whom I beg of you to give my **WARM PERSONAL REGARDS**.'"—*Washington Post*, 5-3-'09.

That Morgan has been Roosevelt's financial conferee on Government matters. That in the Pope and Morgan group of Trusts is the Sugar Trust, caught in \$9,000,000 of frauds on the Government. That at least three Government weighers reported the frauds through the regular channels and "Instead of their reports being acted upon, *each of the men*, in turn, was *transferred* to duty elsewhere."—*Washington Post*, 5-8-'09. That while capital battled in Wall Street for control of the three largest life insurance companies in the world, the "warm personal regards" of the Pope, with his Roman Catholic Attorney-General, chased Morgan's antagonist through the Federal courts of the West to a \$29,000,000 fine, upon a corporation not indicted or before the court, which was reversed with a rebuke from the reviewing court, plainly implying ignorance of the Attorney-General and his staff, or the intentional "misuse of such (legal) terms to *spread misinformation* respecting a judgment that in the nature of the case is bound to *attract wide public attention*," and telling the judge reviewed that if he can assess such a fine on such a record, it is because he, himself, is above the law. And it will not be forgotten that the Dred Scott decision was denounced as a prostitution of a Federal court to serve a special interest in which the Pope was interested. That a "Banker's Panic" was precipitated in New York which cost the people untold millions of money, but when the saw-dust settled the Pope and Morgan Trust had, with the aid of the Pope's "warm personal regards" and against the law, which he and his "warm personal regards" are both above, taken in the Tennessee Coal and

Iron Co., to protect the people and keep the panic from spreading disastrously. That the profligate expenditures of the Roosevelt administration invites a bond issue to the advantage of the Pope and Morgan trust in time of peace, and the breaking of the Berlin treaty by Austria, the slave of the Pope, with the backing of Germany, the growing intimacy between Germany and Japan, will yet awake the people to the similarity of the Jesuitical disposition of both the Pope, our internally intrenched enemy, and Japan, our evil-eyed enemy in prospective alliance with Austria and Germany, from the listless lethargy now upon us, and it may be to blood. Many isolated circumstances and incidents indicate this. Would you believe that Germany and Japan could be hostile to us, when they both decorate the retiring president of Harvard, who is one of the most distinguished pushers of the Pope's scheme for a National Health Department, and has had for years the former Catholic Attorney-General of my "warmest personal regards" for an "overseer," and we are further lulled by "William (who) has taken great personal interest in the recent lecturing tour throughout the central and eastern states by Count von Bernstorff, the German ambassador to Washington, who, in fact, undertook the tour at the Kaiser's express orders, with the object of 'clearing up misunderstandings' and enlightening the Americans as to the REAL MEANING of Germany's prodigious naval armaments." (How sweet—and Jesuitical of William.)

"The London *Times*, the most influential newspaper in Great Britain and widely known as the Thunderer, says that the peril is one that is close at hand and it points to Germany's career to justify fears for the future. 'Prussia-Germany has risen by a succession of swift blows (like Japan on Russia) dealt to rivals whom she has first deliberately lulled into false security. From the day when Frederick the Great marched suddenly into Silesia to the day when Frederick William III ceased to give the ambassador of Napoleon comprehensive assurances of his unswerving fidelity to his good ally, and to the day when Bismarck asked Roob if all was ready, and then garbled the one telegram, her triumphant course has been marked by a series of surprises. She has always known how to catch her enemies napping, as by their own confession she last year caught the British admiralty and the British government.'"

Yale and many other institutions aid this scheme, and thus the greatest, and "cheap defense of nations," is turned against us.

The Roosevelt Homes Commission, his Country Life Commission, and his Forest Reserve policy could easily have a place in

the Pope and Morgan economy. The two first reports and their widely advertised scope, would *lull* the farmer and the common people, and the Forest Reserves would check to that extent the opening of new farms, and keep people in the cities and factories where they can be better controlled. The School Book Trust in the Pope and Morgan Trust or Group, serving an interest openly fought and condemned by the Pope, will be found to have less and less of patriotic sentiment. The funds of the farmer, and common people in the great New York life insurance companies, have their balance of power in Wall Street to the detriment of the people. Whereas in the civil war line-up of the Pope and the Democratic party, the East and West were against the South, the Cotton Trust being in the Pope and Morgan Group, the new sectional line-up of the Pope and Morgan Trust, is the East and South against the Mississippi Valley, whose pure air gave us Lincoln, Grant, Logan, Chase, and Anti-Trust Sherman, and where in impotent protest against the Tobacco Trust in the Pope and Morgan Group, the honest farmers of the States of Clay, of Prentice, and Lincoln's birth, ride to anarchy, an illuminating example to every Western farmer of what is in store for him at the hands of the unholy alliance Lincoln warned them against. The prophetic battle ground of Armageddon, of Israel restored, the great plain upon which monarchy is to be broken, the valley of Lincoln the prophet. The Standard Oil prosecution having fallen to the dignity of a police court proceeding and accomplished a purpose not averse to the interest of its promoters; the Pope and Morgan Tobacco Trust, not so fortunate in its experience with Sherman anti-trust law, it is now announced that **ill-advised suits will now be dropped**, and Attorney-General Wickersham says "*methods that were necessary to awaken the business community are no longer essential*, but that attempts to **FORM** trusts or monopolies will be vigorously punished" (Cong. Rec., 2023).

William Nelson Cromwell, who gave a building on H street, Washington, to the Roman Catholic St. Joseph's Orphan Asylum, paid a general tribute to the Attorney-General.

The Roosevelt Administration initiating the Panama Canal libel suits remind us, that the editors who dare lift a voice against men alleged to be discreditably involved in a Pope-Morgan-Republican public utility, are up against the Pope-Morgan-Republican proposition to be awed by their own courts, while the balance of the press shall give their silent assent, to the Pope's doctrine of the liberty of the press, while the Pope and Corporate Capital does its perfect work. Think

you Washington, Hamilton, Jefferson, Adams, Madison, and Lincoln who were not so busy trying to make money as are we, did not know ancient history by heart, and out of it interpret the warnings against our allowing a repetition of history all too plain to men who do not believe these men were unequal to the problems of this day, nor that the Fathers formed a Constitution too narrow for our day, and who believe that their warning heeded in time, we would never have to hang to our lamp-posts, the church on one arm and the Trust magnate on the other.

Theodore Roosevelt is the John C. Calhoun of his party. I read his criticisms of the early patriots and wonder if a "foreign influence" entrenched by him in this Government did not shrewdly measure in him that "Creatures of this sort are the tools which usurpers employ in building despotism," and accordingly elevate him to his first presidency. If Mr. Roosevelt, reading his own works, and quotation from Gouverneur Morris, "Creatures of this sort are the tools which usurpers employ in building despotism," has realized his own estimate of himself to have coincided with his estimate of Gouverneur Morris, that, "His follies surpassed the worst of the follies he condemned," we may well commend the prudence which sought the jungles of Africa to await the calmer judgment of the American people. Moses said: "The days of our years are three score years and ten." Under the new dispensation with the Roman Catholic Church practically in charge of medicine up to and today, *Health Culture* says: "Once arrived at adult age the average man or woman has few years of survival to expect. . . . Even during the last fifteen years the death rate among all persons over fifty-five years of age of both sexes has arisen very considerably."

Mr. John K. Gore, president of the Actuaries Society, supplements as follows: ". . . There is evidence that for more than two hundred years at least there has been in Europe and America a more or less **CONTINUOUS decrease in the mean duration of human life.**" As Cato the Censor had charged of Æsculapians, "The race of Greeks is very vicious; and, my son, believe this as the voice of an oracle, that, with its *literature it will spoil everything at Rome.* It will be *worse still* if it sends us its *physicians.* They have sworn among themselves to *kill all other nations with their medicines.* They exercise their art for the sake of gain, and seek to get our **confidence** in order to be able to **poison us the more easily.** Remember, my son, that I charge you to have nothing to do with physicians." "The Roman people had gotten along without physicians," says Pliny, "for a period of more than

600 years; a people, too, which had never shown itself slow to adopt all useful arts, and even welcomed the medical art with avidity until after a *fair* experience, there was found ample reason to condemn it."

The Roman Catholic Church in her propaganda to subdue the Earth, was not slow to adopt the **HINT** of Cato the Censor, if not the Asklepiads' system; Paracelsus who announced the hypothesis underlying the doctrine of Homœopathy and the dogma of direct and specific medication, later reiterated the essence of the charges of Cato, and in our day, Dr. William Osler, the "regular" of international fame, acknowledges "the constant and reproachful object lesson of homœopathy," adopts the doctrines practically of Asklepiades for his own "new school," and his fellows ask upon this doctrine fought by the church through its whole history, and now with the endorsement of the church, that they may have under Federal legislation in the United States, the feudal status under the Emperor Octavianus; "Henceforth they were a privileged guild in Rome."

I deem it absolutely necessary to the public welfare, that the "regular" system of medicine be absolutely divorced from monopolistic or predominate privilege with the National and State governments; that the United States withdraw from membership she now has in the American Medical Association and by detail of men wholly in the employ of the Government sitting in the legislative body of that institution.

That provision shall be made for the trial upon merit in the Government institutions of the several systems of Eclectic, Homœopathic and Osteopathic healing and the results of the same be noted with the view, that the best system for the people be adopted in the governmental agencies, whether it be a specific system or a composite, and that in the Government institutions, the administration of so-called remedies or preventives entailing morbid conditions or producing actual disease be inhibited by law, where equally or more efficient remedies for such diseases exist, and that any physician, himself addicted to the liquor or drug habit be ineligible to practice medicine or healing in any form.

This provision I would also suggest as a platform tenet.

With Lincoln's words as a basis, and these suggestions supplementary to action for return to the sound principles of government securing and safeguarding beyond **PERADVENTURE** civil and religious liberty as preserved by the Fathers until affected by the invasion of Catholicism and its malign influence; again to be returned to through Lincoln, had his life been spared;

making a platform upon which all patriots may meet and blot out the family quarrels fomented by a "foreign influence" designing to that purpose, let us attempt a family reunion, in which *all* are prodigal sons, and at the foot of the tombs of the Fathers who builded for us more wisely than we have estimated, renovate, purify, and rededicate to civil and religious liberty the fabric transmitted to us inviolate, and which we in **high treason** to our children have so foully polluted.

Putting this proposition to leading men generally in all walks of life, I trust I may thus be an instrument to bring together for political action such as give me favorable response. Of course, this is but a small part of the matter available for campaign purposes.

I beg to request that considering the essence of this proposition, I may have your views and judgment as to the practicability of such a movement, and especially among the farmers, who were the reliance of Hamilton and of Lincoln. Trusting that I may have opportunity to thank you for the courtesy of an expression, I am,

Very respectfully,

M. H. WILCOXON.

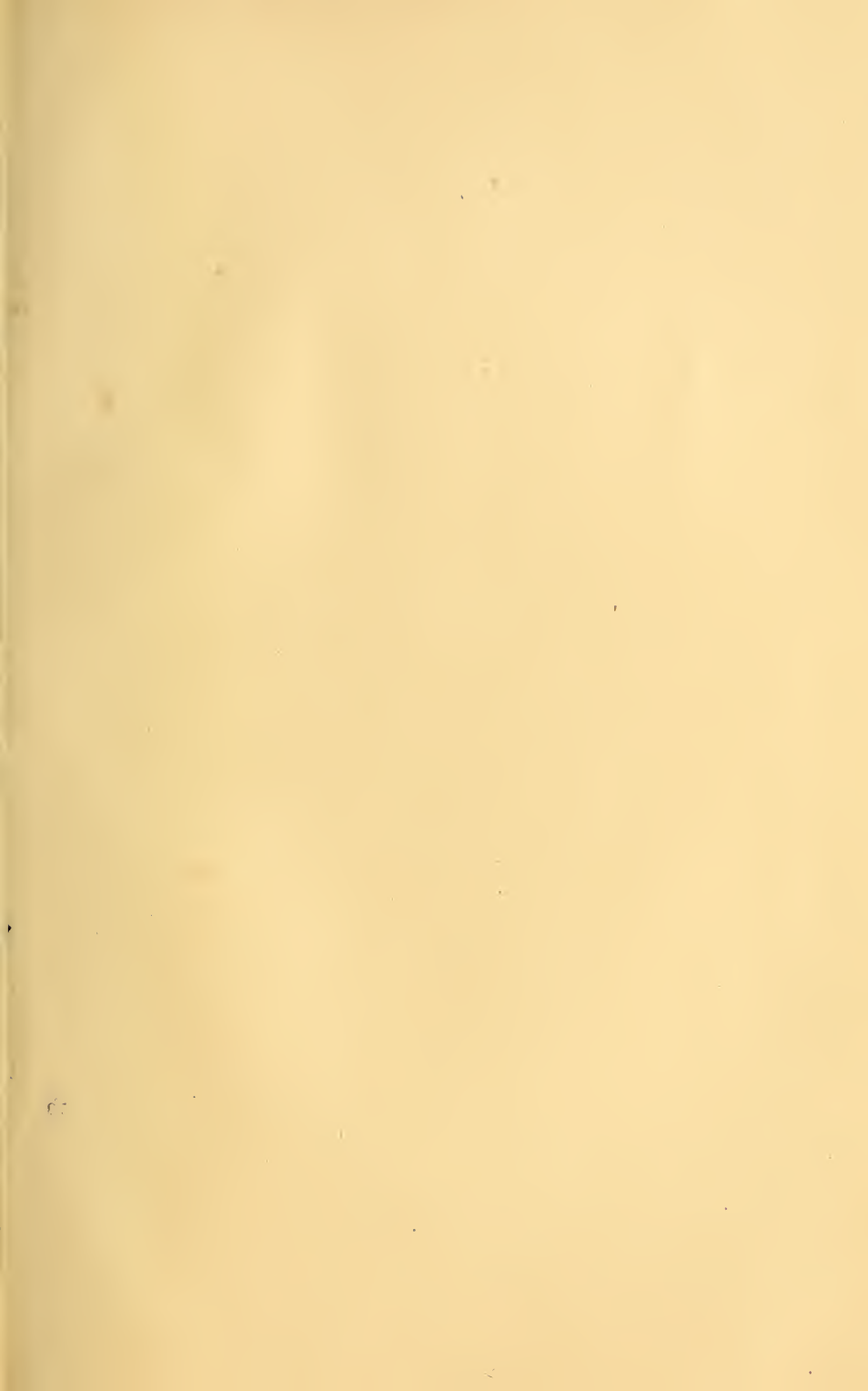
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"I do not pretend to be a prophet, but though not a prophet, I see a very dark cloud on our horizon, and that cloud is coming from Rome. It is filled with tears of blood. The true motive-power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome."—*Lincoln*.

". . . At what point, then, is this approach of danger to be expected? I answer, if it ever reach us, it must spring up amongst us. It can not come from abroad. If destruction be our lot, we must **ourselves** be its **author and finisher**. As a nation of **free-men**, we must live through all time or die by **suicide**."—*Lincoln*.

"Dead, he **speaks** to men who **now** willingly hear what before they refused to listen to. **Now** his simple and *weighty* words will be gathered like those of Washington, and your *children* and your *children's children* shall be **TAUGHT** to *ponder* the *simplicity* and **DEEP WISDOM** of utterances which in their time passed in party heat as idle words. Ye people, behold a martyr whose blood, as so many *articulate words*, pleads for **FIDELITY**, for **LAW**, for **LIBERTY**."—*Beecher*.



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